

## The Mission Field

Washington City Echoes

Friends and brethren frequently write me requesting that I recommend a reliable attorney for securing patents, etc. In all such cases I invariably refer them to Mr. C. A. Snow, of this city. In reliability, experience, competency, and all other desirable qualifications, he stands second to none. Besides he is a warm friend of the Brethren church. With the editor's kind permission I wish to give this public notice to Mr. Snow and recommend him to all who may have need of a patent attorney.

The EVANGELIST still grows in favor among its subscribers in this city which are not a few. I frequently hear it highly praised and seldom hear a word of censure. In fact I should not use the word "censure" at all. Perhaps I might have said "fault." And now Bro. Gnagey, I feel sure that with his unbounded magnanimity of spirit, he will not feel hurt even if I do "speak right out in meetin'" about this alleged fault.

So here it is: When brethren discuss differences let it be done without personal mention in their articles. Would not this produce a more salutary effect on others? Let us discuss "principles and not men." In my own estimation, however, I can not say that the EVANGELIST has varied from this rule, with perhaps a few exceptions.

Suggestion: Let those of us who contribute discuss the subject without personal criticism or reference to a disputant in the same church. All classes will feel better by it.

And now, perhaps, I should speak of a season of blessing thru which I have just passed. I refer you to Matt. 5: 10-12. When we are reviled, persecuted, etc., falsely, for Christ's sake, He would have us "rejoice and be exceeding glad." Any one can feel good and be happy when their friends say nice things about them, but with God's grace and love in the heart, we can even rejoice and be glad, when there are those who say "all manner of evil against us falsely for Christ's sake."

One who used to be a member of the German Baptist church, next a "Progressive," and who is now connected with Dr. Dowie's church, writes me in strong language, saying, "I believe God wants me to rebuke you and tell you to get on your knees and repent," etc. He says God is not with us or we would be able to carry on our work without so much begging, etc. He says that his church "will soon swallow up or absorb all those poor, barren, God-forsaken churches. It is doing it now."

He also says, "If I was working for God in a mission and He would not support me, I would discharge myself and get another job."

I read of that kind of actions in John 10: 12, 13. In another part of his letter he writes: "You are making more of an effort to get support than to lead Washington to God."

Strange kind of reasoning! Jesus tells us that the hireling flees when the wolf comes; this man accuses me of being a hireling I suppose because I remain with the flock when the wolf of want comes prowling upon us. A hireling is the kind that flees—discharges himself and tries to get a better job. I prefer to wait till God does the discharging: when he wants me to go, he will likely notify me thru his people. Until he does this I prefer to remain with the "little flock," tho sometimes it is actually necessary to call for "help, help." Any good shepherd will do that when the wolf of need enters rather than flee and look for "another job."

One of the "hireling" type would hardly care to remain very long with a little mission such as ours; he would rather flee to some great, big church! He would rather flee to one of that kind we read of in Rev. 3: 17—the kind that says, "I am rich and increased with goods and have need of nothing," etc.

When will people learn that financial prosperity is not a sure evidence, by any means, of God's presence, and while this is true, let us also bear in mind that poverty and need are no special evidences of His approval, and yet of themselves they do not signify that God is not in the work. The great Apostle was forced to do even more than "beg" (I Cor. 9) and yet that was no evidence that God was not with Paul or even in the church at Corinth.

He thinks that if God were on our side by this time our mission would be self-supporting. Another position equally false. By God's grace we are laying a foundation here deep and strong.

Great buildings do not mount up so quickly. While we do not boast (except in the Lord), this is not growth of the "mush-room" kind, as I believe that all who have ever been here can and will testify.

The work seems quite promising of late. Prospects fair, we think, for getting church home by fall. Had much more in mind to say but will have to close for the present. Pray for us.

W. M. LYON.

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## The Word Opened

### My Bible

House of treasures; here I find  
Food and medicine for the mind,

Sword to wield

Against the foe,

Helm and shield

To ward his blow.

Songs of praise in sunny hours,

Dirges when the tempest lowers:

But I need not thus go on

Naming treasures one by one.

Why should I the rest recall?

Christ is here and Christ is all.

—The Churchman's Magazine.

### QUERIES AND ANSWERS

How many nights did the Lord Jesus lay in the tomb?

If Jesus died on Friday, which according to the consensus of Christian opinion he did, then he lay in the tomb two full nights, parts

of two days and one full day. The querist no doubt has in mind the prophecy of Jesus when he said, "So shall the Son of man be three days and three nights in the heart of the earth." This is usually explained by a figure of speech called *synecdoche*, by which a part is put for the whole, but by no manner of calculation can it be made to appear that Jesus was even parts of three nights in the tomb, and if it be necessary to make good the three days and three nights, it must be done in some other way. In our judgment the narrative does not require it. "In the heart of the earth," not in the tomb. This is differently interpreted. Some make it grave, others hades. The latter agrees better with the parallel of the belly of the sea monster than the tomb of Jesus. The three days and three nights in the heart of the earth may therefore be interpreted to mean Christ's abode with the spirits in prison. Recently a critical writer has undertaken to prove that Jesus was crucified on Thursday, and that in no other way can this prophecy of Jesus be made good. We have not followed the argument of this writer very closely, but have sufficiently investigated the matter to assure our readers that the argument is not altogether groundless.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.—Matt. 4: 1. (1) Was Jesus in any measure under the control of the devil at this time? (2) Why the temptation so soon after the baptism?

No, Jesus was not under the control of satan. It was not satan that led Jesus into the wilderness, but the Spirit, and that not the personal spirit of Jesus, but the Holy Spirit. It must be remembered that this took place immediately after the descent of the Holy Spirit upon Jesus at the time of his baptism. The idea that during the forty days of the temptation in the wilderness the Holy Spirit had forsaken Jesus is founded upon defective theological views. Mark says, "And the angels ministered to him." Christ having come into a world where satan reigned he must commence his work by conquering satan, and this he did, not for himself only but for the whole world. In his conflict with satan Adam failed, Jesus won. The temptation came immediately after his baptism because that was the beginning of his public ministry. He must begin by proving his power over satan. This has its lessons for us. It is when one begins to reform, when he starts in the Christian life that satan makes his most desperate onslaught. It means another soul captured from the enemy and satan will not permit such a one to go without a struggle. Here too he usually gains the victory.

### SOP VS. SOUP

J. B. WAMPLER

A good sister, by letter, makes a special request to have an explanation thru the B. E. concerning the difference between the terms sop and soup, saying that brother G. W. Rensch in writing on the subject of the Lord's Supper does not tell us what constituted it, or what it consisted of. For the